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WEEK BY WEEK

Paris Again

THE MEETING of Foreign Ministers scheduled to take place in Paris on June 15 is likely to be definitive. The American and British Ministers obviously intend to force decisive action upon the questions in dispute between them and the Russian representative, either by taking the questions before the twenty-one allied nations, before UNO, or coming to an agreed decision at the Conference. The period of what has wittily been called "open disagreements openly arrived at" is over. There is no doubt that on these matters Russia can be isolated; to a considerable extent she already is, but this is a grave concern for the future. An isolated Russia will be a nervous Russia—already it is possible to detect the note of defence and nervousness in the few statements that seep through from the country—and a great suspicious Power left out of the world comity of nations offers no hope for a world organization of nations, which is the best foundation for peace. In a recent well-informed book it was said that round about 1940 Stalin said that he found himself constitutionally incapable of understanding the minds of British statesmen. That is probably true, and it is probably true also in the other direction. But this is all the more reason for patience. Understanding might occasionally break through. The ordinary citizen, however, will devoutly hope that his future is not dependent upon the mind of Stalin, or for that matter, upon the minds of anyone among the comparatively small number of men who for good or ill seem to have the organization of world peace in their hands.

Common Friendliness

There is a certain discordance in this situation that is worth pointing out. If, for instance, a Russian contingent had been sent to take part in the British victory parade it would probably have received the greatest cheer of all the contingents. Probably much the same thing would have happened in America. The peoples of all these great countries want to be friends—whether that is true of the Russians we have no means of finding out; judging by the propaganda they receive they must think the Anglo-Saxons a queer lot. But there is no mistaking the best of common friendliness, or the desire for it among the great peoples of the world. Curiously enough ideologies have little enough to do with this. The British working man will vote against Communist affiliation to the Labour Party and at the same time have the warmest regard for his Russian co-Trade Unionist. This is not so illogical as it seems. What in some respects is suitable for Russian traditions and historical background is not suitable for this country, and the British working man knows it—live and let live! Yet this sense of common friendliness and common human participation is not reflected in the men who have their hands upon the levers of power. They seem to live in a different world. They feel compelled in the year 1946, to pull the old creaking levers that might have worked two or three centuries ago but are as dated as the long-vanished lever diplomacy of the Kings, Counts, and Chancellors. The problem of our age—how tragically it puts out year after year—is how to make the basic wishes of the common people find expression in the acts of those who by various means are appointed to conduct affairs. Only by the greatest effort did the Allied peoples go to war in 1939—Britain really did not start fighting with a will until after Dunkirk—and it is probably true that only by lies, cajolery, and by having sold their birthright that the German people started it in the same year.

The Age of Democracy

In this new age (how one wishes at times that it was not so new!), there is the strange paradox of the release of human powers amongst the common people, never realized before, and at the same time a threat to civilization. Few could do other, for instance, than welcome the great upsurge of the peoples of Asia; a great part of the world that has appeared to lie in apathy for ages is now stirring. It is a mighty yet frightening spectacle, yet one to command the assent of all those who have faith in the human spirit. There is no standing still for this spirit, and there is no tracing the way backwards. For good or ill it must march on to achievements never realized in the human race, or to destruction. But it would be blind optimism that assumes that all is well in this upsurge, and that a triumphant conclusion is certain. Some historians profess to see in the past the destruction of civilization when its control fell into the hands of the common people. The dangers of that are only too apparent in our day, for instance, in the various dictatorships that dot the earth. Dictatorships at times can be democracy with the lid off, and the lid off anything surging with power can be a very unpleasant business. Sooner or later the guidance of civilization comes down to a vision-directed faith, and that simple truth might as well be remembered at a time when faith, to many, seems the last thing to count.

The Victory Procession

An Admiral or a General sitting up in a scout car, talking amiably to his driver, in a procession with many other Admirals and Generals, seems to bring the panoply of war down to the very ordinary and pleasant—pleasant in the sense that there is no spurious romance about it. That was the impression of one spectator of part of the Victory procession in London. It was pageantry, splendid pageantry, but infused with a decent sense of the normal and correct, which is probably what everybody wanted, not the least those men, high and low in the procession, whose wills, brains and courage had brought us all through a great desolation. The spectator did not feel in the least depressed about it all—as he had half anticipated—there was a surge and vitality, and an indication of a grip upon affairs, that gave the faith that the spirit which had accomplished so much could accomplish so much more. The panoplies of the past, the horses, nodding plumes, and splendid dress have all vanished, now there remain the motor car, the powerful tremendous tanks (what an impression of power they gave), and a subdued sense that we must all go far beyond this if we want to attain the ends for which life is given. The Victory procession was not a mistake, it was a kind of dedication to the future, not in a martial spirit, but in one of "lest we forget".

THE ATONEMENT

By Principal R. Nicol Cross

[*Principal Nicol Cross sends this further reflection upon recent correspondence in* THE INQUIRER.]

THE PROBLEM of Easter is closed—till its next resurrection, which will surely come. But it stirs some reflections. I believe in atonement and vicarious suffering as laws too plainly graven in history and human experience to be denied, which makes *the* Atonement the more questionable. Come to think of it, the idea of God coming down out of heaven, wherever that may be, and dying as an atonement for men's sins strikes one as a very curious and incoherent, as well as morally and juridically unsatisfying, idea.

(*a*) I do not find myself deeply moved by the thought that God should make an infinitesimally brief break in his everlasting felicity, suffer three hours' torture on the Cross and his body lie three days in the grave. Tens of thousands of allied soldiers and others have recently suffered in their short lives far longer torture in German concentration camps, yet it rouses only the most perfunctory and restrained emotion in English breasts. Why all the fuss about such a temporally microscopic incident in the endless beatitude of Deity or of a pre-existent Christ? Anyway, does it reduce man's actual suffering for his sins one whit?

(*b*) Is not the Christian doctrine of Christ's death as an expiation to win the forgiveness of God for the sinner really reversion to a primitive principle which the prophets of Israel are constantly acclaimed by Christians as having, by divine insight, transcended when they declared that God was utterly fed up with the shedding of blood to win his forgiveness, which would be given if only they "ceased to do evil and learned to do well"? "For what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God?" Is not then the Christian doctrine of redemption and reconciliation, only through the death of Christ, based on a repudiation of the "God-inspired" prophetic teaching and does it not imply a declension to pre-prophetic priestly motives and sub-moral popular levels? The Master's own prophetic teaching in sermon and parable about God's final judgment and its criteria seems diametrically opposed to the atavistic Christian doctrine still in the theological schools and pulpits. They have made him who *is* the "Word of God" of none effect with their traditions. He taught us to forgive offenders freely for the repentant asking. Can God be supposed to be sub-Christian in his dealings with poor humanity, the helpless congenital victims of original sin, as is commonly taught by contemporary theologians, or must he provide his pound of flesh first, and then forgive *those who believe in it* as similarly taught? The still-accredited orthodox scheme, taken as a whole, appears to be confused, muddled, self-contradictory, and very perplexing. God's revelation seems an improvement on himself, and to demand of men higher principles of conduct than his own. *Quod est absurdum?*

POINTS OF VIEW

[*Under this title we shall print from time to time points of view particularly from younger contributors. We had better remind our readers that* THE INQUIRER *is an organ of open opinion in religion.*]

CHRISTIANITY MUST BE RENEWED

By P. J. Haward

THE CHRISTIAN CHURCH is fast losing her grip on the world. All around is evidence which should be carefully considered, both by those who still have faith, as well as those who feel Christianity is no longer of use to us.

The clergy have tried hard to fill the empty pew, but in spite of all their religious advertising, articles in the press and public speeches, we see no real response—and we never shall, so long as their efforts remain cheap, come-to-tea-and-church bribes. At best this is treating an outward symptom without bothering about the cause of the trouble: religion is afflicted by a very serious disease indeed.

The Human mind has developed considerably since the primitive days in which Christ lived. The average man of today finds "faith" a far less acceptable proposition. His earthly logic cannot swallow these doctrines which seem so essential to the orthodox churchman, so he becomes suspicious of even the earthly ideals of Christ.

From the dawn of history man has been influenced by religion. Some say he has always been in need of it; we certainly know that in one form or another it has always been available, though its value has been doubtful at times. It has influenced for evil as well as good. However, millions of people must have lived useful lives without worrying for a moment whether they were part of a divine plan or not. I concede many of these "irresponsibles" must also have been of the less virtuous variety, and these the devout are quick to draw our attention to, though of the more generous they say nothing. Further, by considering the lives of some of those professing faith we find many bad examples, so belief in divinity is no guarantee of goodness.

Many religions have influenced believers badly, as can be seen from numerous accounts of human sacrifice—times when man is at the mercy of superstitions and those who create them. Man's fear of the unknown has often been ruthlessly exploited, and by the very same means the more sincere leaders have also gained attention. They use desire for immortality for good, just as those before used it for evil. They bribe their followers with promises of heaven; defaulters are dealt with by threats of everlasting torture. This is a crude basic formula, and though today it is embroidered with involved theology, it is still true. Differentiation between faith and superstition depends only on our personal belief, and on that which our inferiors believed. The most ignorant are the most superstitious and have the most far-fetched faith.

An agnostic point of view is always thought hostile to those holding to a divinity. The God-fearing jump to defend themselves, as if their right of free thought is about to be overthrown, summoning a queer mixture of mysticism and doubtful reasoning to their assistance. But the agnostic does not bother to throw the superstitious into discredit *because he does not know* about these things. And what is more *he does not care*. They may be true, they may not; but in his opinion they *do not matter, because our life here on earth contains all that is necessary for building a scale of values.*

At this stage I would like to present a question. What is the aim and purpose of the Christian Church?

The answer is not easy to anticipate, but I expect it would be something along these lines: to expound Christ's teachings—His theology and morality, His philosophy of this life and the life to come.

All students have one thing in common: the quest for knowledge. This is a generalization applicable to all who learn, but by considering the matter more carefully we realize scholars can be divided into two distinct groups. Some seek knowledge for mere interest; others desire it in order to improve their own lot or that of the community, and for reasons which need not concern us these two schools hate to co-operate with each other. The man who paints for the sake of art looks down on the commercial artist. The two are irreconcilable: a rule which can be applied to many studies, and is the key to the failure of the Christian Church today. By attempting to teach theology, a learning for which the world has no direct use, and morality, the most vital problem of social living, she finds the former annoys and drives away many who would otherwise greatly benefit from the latter.

In early times the use of a divine creed was perhaps the best way to achieve that standard of morality essential for communal life, but as the years rolled by, and the people became less superstitious, this one-time firm bond began to lose its effectiveness. Eventually only by resorting to involved theology was the church able to guide a more practical, but still selfish world. Today we have reached the point where the vast majority of the people are unable to accept defined supernatural belief at all, and because the Church continues to thrust at us the need for faith, her other teachings pass unheeded. This is serious because there is no other organization in the Christian World to carry these essentials forward, and morality has become a strictly private affair with no apparent relation to the endless misery so widespread. The plain truth is that people cannot realize the connection between individual wrong-doing and the universal strife amongst which we live, and the Church, the one body capable of putting across this vital truth, wastes its time arguing about a long and involved controversy, already discarded by most of mankind, which, if solved can be of no use whatsoever to our troubled world.

If the Christian conception of heaven and the after life is perfectly correct, or if only its general principles are accurate, the need for considerate living here on earth remains the same, and the ordinary man is sadly in need of learning why his many indiscretions are wrong from the point of view of their harmful worldly effect, rather than from a standpoint of religious ethics. Proper understanding is the best incentive to good living.

It is argued that the Church's first duty is to spread the faith, and that all other activities should be subordinated to this end. Before one can be taught to live a moral life one has to have fixed ideas on the life to come. An excellent example of putting the cart before the horse, and until this opinion changes Christianity will continue its decline.

It is necessary to differentiate between the two distinct teachings of Christ: His message for worldly living and his ideas on the life to come. Anyone believing in a future life realizes its quality depends on the goodness of our present existence, but knowledge of exact details can have an interest value only.

Let us place first things first. We are up against a severe test in this world, and trying to solve the problems of the infinite will not present us with a passport to righteousness. Real understanding of cause and effect will convince us of the need for honesty and decent living, and along with these great qualities will develop an appreciation of spiritual values. The spirit of Man and God cannot be explained, but it can be understood. To live up to Christ's ideals for life on earth needs clear and sensible thought, and only by achieving this will we fully embrace real peace of mind and spiritual contentment.

LETTERS TO A FRIEND—V

My Dear Theo,

I knew all along that you were despairing of the goodness of the world we live in, for that is the lot of the disappointed idealist. Yes, I must agree with you, the world has been a frightening place to live in these last years. It has been difficult to believe that principles of sanity and providence have guided it, and will for ever guide it.

Wouldn't it be sensible and reposeful, you persuasively argue, if man were already redeemed on this earth, and lived as they did in Arcadia or Eden of old, or as intensively as William Morris's dreamfolk in *News from Nowhere*.

I am going to challenge you. Are your own family relationships, between yourself, your wife, and your children, as beautiful as those you so much admire in the pages of Morris's romance? It needs no philosophical or theological training, no lifelong pondering over the problem of evil, to destroy evil and bring goodness to fruition in that little commonwealth of which nearly everybody is a member—the family. Do not dream of a new England, or a new world, until you have constructed the model of it among your nearest and dearest. But perhaps I am being merely impertinent.

I should never say, as some modern comforters do, that evil is not really there, that it is merely an appearance, or a false way of thinking. Evil is really there. Those who have closely followed the record of Germany will never be able to forget that evil is savagely real.

I think we may venture to say this. Were we born into a completely good world, that uniform goodness would tend to make purely imitative characters. We would tend to remain dependent children, in a world that had been made absolutely secure for us. We would have been robbed of spiritual maturity.

Now we have, in fact, been born into a notoriously imperfect world, and the imperfect leaves room for achievement. The sight of evil is a challenge to us. We will not have it! We will root it out, and establish the universal sway of goodness. In that way we grow; we come to have significance in the world that mothers us. Had we been admitted into a paradise of perfection, we would have had little importance in such a sphere, beyond the recording of due praise to the schemers of it. It is by the work we do that notoriously we make a character and a name for ourselves; and, by working, we mean that we will not lie down under our circumstances, but that we will get up and set them in order.

I am not now making a plea for evil, as a necessary stimulant to the moulding of character, and the finding of an incentive to work. Evil is menacing to him who looks at it, fascinated, and unable to meet its challenge. To him who has the courage to meet it, evil is already half destroyed. We watched Germany going to destruction, and dragging most of Europe with her, with fascinated impotence. We did not meet the challenge in time.

Fear is the opportunity of evil: it is the perfect host to the virulent plague. The very things you fear come about, because you fear them. From infancy onwards we are plagued with fears, and, in our fear, we let evil grow up all around us. Courage is the prime virtue, because it is the life of goodness and the death of evil.

We are, as it were, behind in our programme. Mankind, through cowardice and laziness, has allowed evil to hold sway in the world, and has not strengthened himself sufficiently, by glorious conquests, to bring human living to a higher degree of order. The more evil we conquer, depend upon it, the more sensitive we will become to the evil that still exists and needs to be destroyed. The struggle is endless, but it is encouraging and strengthening.

That you are worried by the problem of evil, I take it, is evidence that you are letting its menaces gain upon you, instead of taking "arms against a sea of troubles, and, by opposing, end them." No man is afraid of the evils he has conquered, he is afraid of the evils he has not conquered.

We are only too ready to thrust the problem of evil upon God, and blame Him for having created so imperfect a world:

"Ah Love! could thou and I with Fate conspire
To grasp this sorry scheme of things entire,
Would not we shatter it to bits, and then
Re-mould it nearer to the Heart's Desire!"

There is something disingenuous in this and all expressions of disgust at God's responsibility for human evil. It is possible that those who most blame God for His wickedness are least active themselves in purifying their own lives and adding to the general happiness. It may be a case of what the psychologists call "projection", the imputing to others of just the sins we suffer from ourselves, but that we refuse to recognize as our own case.

When we have cleared up the evil that has a purely human origin, we can the more clearly look about to see what evil is native to the world, our home.

Believe me, ever your most affectionate friend,

Alfred.

MATTHEW ARNOLD AND THE UNITARIANS

By R. D. Woodall

"He combined a sincere devotion to the Christian religion with a faculty for presenting it in such a form as to be recognizable neither by friend nor foe." Such was Gladstone's criticism of Matthew Arnold, perhaps one of the most bitter critics nineteenth century Unitarianism knew.

Inheriting from his father, Thomas Arnold, of Rugby, a prejudice against Unitarians whom he regarded as Socinians, Matthew Arnold had a rooted prejudice against nonconformity. The key to this lies in his philosophy as expressed in *Culture and Anarchy*, where he defines culture as "a pursuit of our total perfection by means of getting to know on all the matters that most concern us, the best which has been thought and said in the world". Damning the middle class as Philistines, Arnold contended that English nonconformity was too provincial in outlook, too divided and too ignorant. "No man", he claimed, aiming perhaps at Spurgeon, "no man who knows nothing else, knows even his Bible". In his opinion nonconformity arose because the church would not put the Calvinistic doctrine more distinctively into her formularies.

Yet Arnold, who was such a critic of Unitarianism, was unquestionably more akin in thought to Dr. Martineau and the Unitarians than to any other section of religious thought in the country, for as Gladstone's saying implies, Arnold himself was a rebel from orthodoxy, as was shown by his *St. Paul and Protestantism* and his *Essay on Puritanism in the Church of England*.

God, he defined as not "a magnified and non natural man" but as "that stream of tendency by which all things strive to fulfil the law of their being". Arnold indeed contended that the Calvinistic interpretation of the Pauline doctrines of election and justification were wrong. "Election is nothing and justification is nothing but the keeping of the commandments of God."

Literature and Dogma, published in 1873, carried Arnold's theology a stage farther. Defining religion as "morality touched with emotion", he contended that the truth of religion was to be proved by personal and practical experiment.

Belief in miracles was regarded as unreasonable, whilst acceptance of a literal interpretation of Christ's teaching was also regarded as unreasonable. Regarding creeds as anathema, Arnold abandoned the Apostles, the Nicene and the Athanasian Creeds, contending that religion found a "much surer ground in personal devotion to Christ who brought the doctrine to his disciples and made a passage for it into their hearts, in believing Christ was come from God, following Christ and loving Christ".

In *God and the Bible* Arnold examined the fourth gospel and put forward the view that St. John was the original source from which the sayings attributed to Christ in the Fourth Gospel came, but that the Gospel was written up by someone else who included a number of spurious sayings or logia of Christ—a conclusion later reached by scholars like Harnack but which is not popular today. Arnold was in line with many Unitarians in contending that the author of the Fourth Gospel read his own conclusions about the personality of Jesus into the accepted sayings of Jesus.

In *Last Essays on Church and Religion*, Arnold pleads for the Established Church to be considered as a national Christian society for the promotion of goodness, to which a man cannot but wish well and in which he might rejoice to minister. "I believe", he maintains, "that Christianity will survive, because of its natural truth. Those who fancied they had done with it, those who had thrown it aside, because what was presented to them under its name, was so inconceivable, will have to return to it again and to learn it better."

Arnold's religious beliefs, themselves a reaction to the evangelical fervour of Booth and Spurgeon, scandalized his contemporaries. Indeed those most in sympathy with them were Unitarians of the Martineau school, the very people Arnold condemned.

BOOK REVIEWS

A Century for Freedom, by Kenneth Urwin; **Jesus: Myth or History**, by Archibald Robertson (Thinkers Library, Watts and Co., 2s. each).

THE EIGHTEENTH CENTURY was justly named "the age of reason", the period during which there was a departure from the overburdening weight of traditional authorities and a turning to the use of human reason as a solvent in matters of politics and religion. This rationalist attitude spread from England to Holland and France; the Unitarian movement of the day was one illustration of its activity.

In *A Century of Freedom*, Dr. Urwin outlines the history of this particular phase of thought and then goes on to discuss its various applications, such as Deism and materialism. He concludes with an important chapter in which he relates the attitude of common sense to religious questions of the day, stressing the scientific outlook, the factual treatment of Christian history, the claims of Biblical criticism, and the comparatively secularized "Christianity" of the B.B.C.

In the second book, a well-known director of the Rationalist Press Association, Mr. Archibald Robertson, discusses the controversy about the origins of Jesus. The usual weakness of books dealing with the matter is that they are weighed down by detail and are only really accessible to the expert. Mr. Robertson has written for the general reader and, whilst tending to dissent from the mythicists, has sketched out the arguments urged on both sides. It is certainly a book that should be read and pondered by anybody who is concerned with the origins of Christianity, whether the concern be from a religious or an historical point of view. *F. H. A. M.*

Religion and the Family, by Geoffrey Hoyland. Allen and Unwin. 6s.

This is a slight book of a hundred pages. It tends to fall into the school of muscular Christianity. It is scarcely a book for the diffident and unorthodox. But all who are interested in children will gain some little hint or other from its pages.

Mr. Hoyland's theme is the necessity of deliberately strengthening the family as a group—"family gang" is his muscular term for it—in the age that, willy nilly, sees the authority and resilience of the family diminishing.

He bids us beware of approaching children in a false, adult way. I am not quite sure that he has succeeded in presenting to his readers the right way of approaching children. I shudder at the story of the rather tough father and two sons who link arms in a "rugger scrum" as they kneel before the bed in prayer, and wait for the ball (of prayer) to be put in. I find something a little pathetic in Mr. Hoyland's story of his becoming a member of a boys' gang so that he could upraise the boys from within. Before he could teach them the wickedness of their ways, he had to be as wicked as they. It is all very good A. S. Neill, but I don't know if it is good sense.

Mr. Hoyland is wise when he warns us not to "point the moral" when we are telling children stories, though he believes it is necessary to "adorn the tale". I rarely liked Sunday School, and consciously prepared addresses to children, because I didn't like hearing simple short stories transformed from their terse original language to the dropsical monstrosities of expansion they became at the hands of experts in talking to children. Mr. Hoyland apparently believes in this method of making a short story long.

Mr. Hoyland's book is a further reminder that we know scarcely anything about methods of educating children for a sane and beautiful world, and that it is urgently necessary to set about discovering how to do it. *J. C. G. B.*

NEWS FROM AMERICA

IMPORTANT UNITARIAN ADVANCE

THE MAY issue of the *Christian Register*, the monthly organ of the American Unitarian Association, reports a steady growth in membership and activity in Unitarian churches in America over the past ten years.

"The steady upward trend of the past ten years in Unitarian history is now accelerating", says the report. "Final figures for 1945 are not yet available, but reports received from some 200 churches indicate the percentage growth of the fellowship throughout the nation during the past year was the largest in recent years. It marks the end of a solid decade of growth, following a long decline which was stemmed in 1935. Many individual churches have shown special types of success in 1945-46. A consciousness of new power and widening influence is being felt. This was particularly shown in the results of this year's United Appeal. More people are hearing about Unitarianism than ever before.

"A glance at the record of the last ten years shows that there has been a gain from 1935 to 1945 of 9.82 per cent. in the Unitarian fellowship. Many outstanding increases were shown this year: in Los Angeles, California, a growth from 689 to 774; in San Diego, California, from 172 to 237; in Omaha, Nebraska, from 111 to 158; in Portland, Oregon, from 311 to 343; in Summit, New Jersey, from 245 to 309. These are positive signposts in Unitarianism.

"No report as short as this one can more than whet the appetite in a provocative way; but even these few facts can show the direction in which Unitarianism is moving.

"As the 'Erie Unitarian' (Pennsylvania) put it recently, 'Don't be too sure we can't make a dent in the evils of this world.' An illustration very cleverly drawn showed David opposing the giant. 'One of them', said the commentary, 'has all the advantages—it would seem. Power, brawn, and might—all favour Goliath's cause, but David has skill and accuracy of aim. The impact of his tiny missile is terrific when applied at the proper places'.

"But Unitarians are finding out that the missile is not as tiny as it used to be. Gone are the days when small congregations were the characteristic mark of Unitarian services. The following are two examples out of many: Over a period of eleven weeks, the Kansas City, Missouri, church (Rev. Lester Mondale, minister) had attendance recently of more than 200; the Washington, D.C., church (Rev. A. Powell Davies, minister) has lately increased from about 700 each Sunday to 1,133 in March."

In the same issue of the *Christian Register* there are printed in full thirteen resolutions on public matters for discussion at the Annual Meetings of the American Unitarian

Association to be held in May. From the programme it is clear that two full afternoons are being devoted to the discussion of the resolutions; those dealing with "International Relations" and "Problems of Democracy" will be considered at two different meetings on the same afternoon. A hint as to how the American Unitarians manage these matters can be found in the note preceding the resolutions.

"Twenty-three resolutions were submitted to the Business Committee and from the total the Committee selected a workable number for preliminary discussion.

"The practice having been established to divide the panel meetings between Denominational Affairs, International Relations and Problems in Democracy, the three panels are again so described. Two of these, the panels on International Relations and Problems in Democracy, must operate concurrently, and certain resolutions assigned to the panel on Denominational Affairs are not exclusively related to that panel.

"The Business Committee considers it a reasonable requirement upon delegates to the Annual Meeting of the Association who expect to speak to a given resolution to attend the round-table discussion meetings for the consideration of resolutions."

A POLICY COMMITTEE

THE REPORT printed in THE INQUIRER last week of the last meeting of the Council of the General Assembly indicated that the Council intended to carry out, when it next meets, one of the important recommendations of the Report on the Work of the Churches. A Policy Committee is to be appointed consisting of the Honorary Officers of the General Assembly, three Council members, and three non-members of the Council.

The object of the Policy Committee is to have under constant survey all general questions affecting the life of the Unitarian and Free Christian Churches in this country, and to make occasional recommendations to the Council.

The intention apparently is to have a group of people to do some necessary thinking, outside the usual routine of committee work, about the welfare of Unitarian churches; also to relate the life of those churches to the great public questions of the day. If this is so then such a committee could be of supreme importance in the life of the movement. A thinking committee, concerned with important matters, is as vitally necessary as an acting committee. But everything will depend upon the importance attached to a Policy Committee by the movement. A strong committee would be of vital importance; a weak one would probably kill a good idea. It is to be hoped that the appointment will be regarded with great seriousness.

CORRESPONDENCE

ON WORSHIP

SIR,—There has been a good deal of talk recently about experimenting with our worship. But can you experiment with true worship?

It was suggested at the G.A. Meetings and again by the President of the G.A. at a N. Midland Rally at Derby that we must get away from services in our churches as the young don't like them there.

As a younger member of our churches I disagree and I think a lot of others of the same age and younger do also.

During the war I have worshipped in five other churches besides my own and I agree that the very varying types of service are disconcerting; one often feels one is attending a service of a different denomination. But I have no suggestions to make, as I don't see how a small congregation of a dozen or so could, even if they wanted to, use a Liturgy.

I think the congregation can take sufficient part in the service when one of the service books are used, but where there is extempore prayer and just a few hymns one is apt to feel it is a one man affair.

But if we talk glibly about experiment in worship, I think we are forgetting its purpose; you cannot experiment as to how you are to worship God. We are in great danger of being so keen to attract outsiders that we put on a "show". We may get people to come but they won't stay and we shall have lost some of our present congregations. God is to be worshipped in spirit and in truth not by the latest thing in slick sermons, cinema shows and various acrobatic turns. Let's make our services alive but let us see that we do it by beginning with ourselves and not in a superficial manner in order to attract the problematical recruit.

If the church is alive they will come. Personally, I find it a help to be worshipping in a building where my spiritual forebears have worshipped.—Yours, (*Miss*) *Joan Potter.*

Nottingham.

"ALFRED"

SIR,—I find to my amusement that I am being generally credited with writing the letters above the signature, "Your affectionate friend, Alfred". I must, therefore, ask your permission to deny "the *soft* impeachment".

I almost envy the cheery optimism of the actual writer. I pass on to him the thanks which I have received.—Yours, *Alfred Hall.*

Lincoln.

THE INQUIRER

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YOUNG PEOPLE'S LEAGUE ANNUAL MEETING

THE TWELFTH Annual General Meeting of the Young People's League was held at Great Hucklow on May 25 and 26.

The meeting was a great success from start to finish with nearly 120 young people attending, to represent branches as far afield as London, Swansea, Liverpool, Preston and Bradford (Yorks.).

The business meeting was held on the Saturday after tea. Delegates followed the proceedings with interest as all realized the importance of this meeting.

After the traditional roll call, the president, Mr. R. Fenner, gave a warm welcome to the new Homes secretary, Rev. Maurice Johnson, who expressed great pleasure at seeing so many young people from the churches gathered together for the meeting.

The retiring officers of the League gave very satisfactory reports. A year of good progress was recorded. Fruits of hard planning done by the Y.P.L. expansion commission showed themselves in the formation of nine new branches during the past year. The secretary, Rev. E. B. Short, in giving a statistical review of membership figures showed the average age of members had fallen during the war. He hoped though that returning members of the Forces would join the league again.

The international secretary, Miss M. Ashton, reported establishing contacts with Unitarian friends in Ireland, Holland, Australia, America and Samoa. She read an amusing but touching letter from the latter country. Greetings from the meeting were sent to all friends abroad.

Before the election of officers, the constitution was amended to allow for the appointment of an assistant secretary should the committee decide this was necessary. The new officers are as follows: President, Rev. E. B. Short; Secretary and News Sheet Editor, Mr. F. Johnson; Assistant Secretary, Miss M. Ashton; Treasurer, Miss N. Ashton; International Secretary, Miss J. Foulks, and Camp Secretary, Miss M. Furness.

The delegates agreed to apply for affiliation to the World Federation of Democratic Youth, which has been recently formed after the World Youth Conference in London. Our kindred organization in the U.S.A., the American Unitarian Youth, has already joined the W.F.O.D.Y. The business ended with a big "thank you" to Hucklow and its staff.

The Sunday-morning discussion was on the G.A. Commission Report. In the debate Mr. D. Richards explained the meaning of the statistics in the report and showed how at the present rate of decline our churches would be without ministers in three years time. The need for a solution to the problem was imperative.

The service in the small but lovely chapel was, as customary on these occasions, in the hands of the Y.P.L. Mr. R. Foulks conducted the service, and Miss A. Catrell read the lesson. The newly elected president said in his sermon that the two-fold duty of the young people at this moment of history is to present the Unitarian message to their contemporaries as those who share the same hopes and anxieties, and to recover the vision of the church as the chosen community of God.

WOMEN'S LEAGUE

Liverpool District.—The Spring Meeting of the Liverpool District Women's League was held on May 1 at the Ancient Chapel of Toxteth. A good congregation assembled for the afternoon service, which was conducted by the Rev. L. Garrard, who took as the subject of his address, "The Contribution of Unitarians to Hymnology." Members were greatly interested in this and very glad to have the opportunity of learning something about a little-known but important part of our religious heritage. All the hymns used in the service were written by women, and the choir, ably guided by Mrs. Oates, contributed much to the beauty of the service and the heartiness of the singing.

After tea, Mrs. Knowles presided over the meeting. In the unavoidable absence of the secretary, through sickness, the Roll-call was taken by Mrs. Tonkin, and responded to by 114 members, representing 12 branches. Then followed a delegate's report of the Annual Meeting in Sheffield presented by Mrs. McGhie, and a report of the meetings of the General Assembly given by Mrs. Tonkin. It was generally felt that these had been inspiring and full of good fellowship to have prompted such appreciative reports from the representatives of our League and churches.

A resolution, proposed by Mrs. Perris and seconded by Mrs. McGhie, that the Central Committee be asked to set up a Constitution Sub-Committee to consider the revision of the rules, and that the said Committee be as representative of as many districts as possible, was carried.

This was one of the District League's happiest gatherings, and all were agreed that it was due in no small measure to the kindly welcome, so characteristic of our League branches, of the friends at the Ancient Chapel.

North-East Lancs. District.—A party of 130 members, representing all the eight branches of the District, spent a memorable day on May 16, visiting the Liverpool churches.

At Ullet Road tea was taken in the beautiful hall. The party was welcomed by Rev. and Mrs. Lawrence Redfern, and Mrs. Knowles, President of the Liverpool District Women's League, and Dr. Kennett.

Miss Haworth, of Newchurch, moved a vote of thanks to the Liverpool friends, who had done so much to make the visit an interesting and enjoyable experience. The party then visited the church with Mr. Redfern as guide.

During the whole day the party was shepherded by Rev. J. Kier Murren, to whom the members are much indebted for his indefatigable efforts.

Spring Conference.—The Northumberland and Durham Unitarian Association and the District Women's League held a joint Conference at Carlisle on Tuesday, May 21. It was an outstanding event, and probably never before in the history of this area has such a large group of people (over 90) travelled from the eastern part of the district to visit the western outpost. The nearest point—Newcastle—is sixty miles away, and the farthest—Middlesbrough—is ninety miles; and Stockton nearly as far. South Shields and Sunderland had joined forces and three laden 'buses brought the various groups to their destination.

The Conference was preceded by a Devotional Service conducted by Rev. Herbert Barnes, who spoke on the abiding principles of our faith and religion. Rev. W. J. Carter presided over the conference and welcomed the visitors to the church. Rev. Ada Tonkin spoke first, and based her address on "A Mission to Ourselves." Rev. G. S. Whitby followed; he referred to the frankness of the Commission's Report in really facing our situation and gave a stimulating address—"After the Mission to Ourselves—What?"

The success of the Conference was largely due to the Women's Leagues who so enthusiastically took up the idea that Carlisle should have a conference worthy of the district.

The North Midland District Women's League.—Taking advantage of a meeting of the Executive Committee of the N.M.U. & P.A. at Friar Gate Chapel, Derby, on Saturday, May 25, a public meeting was arranged to meet the Presidents of the General Assembly and the Women's League, Mr. and Mrs. Harold Baily.

Whilst the executive meeting was taking place, a social gathering had been organized at which the N.M. President-elect, Mrs. A. Johnstone of Lincoln, presided. A presentation was made to Mrs. J. Arnold Williams, who will shortly be leaving for Ireland. Mrs. Williams will be very greatly missed in the district; her never-failing interest and willing co-operation in the work of the League has been very much appreciated.

The public meeting held in the chapel was presided over by the Rev. J. Arnold Williams as District President; after the opening devotions he welcomed Mr. and Mrs. Harold Baily and also expressed his pleasure at seeing such a large gathering, which was in the neighbourhood of 150, paying tribute to the splendid work of the Women's League performed in our churches, not by any means confined to the raising of money, and was glad they had co-operated to make such a meeting possible.

Mr. Harold Baily spoke of the concern felt by the leaders of all denominations at the small percentage attending public worship and thought if it was considered different types of service or discussion groups would attract the outsiders, it might be wise to give them a trial.

Before the meeting closed, the chairman proposed a vote of thanks to Mr. and Mrs. Baily and to all who had helped to make the meeting such a success.

London Sunday School Society: Spring Festival.—There was a pre-war atmosphere at Mansfield Street Church, London, on Saturday, May 25, when about 150 children and adults assembled for the Spring Festival arranged by the London Sunday School Society. The exhibition of work made a very fine show and the children of the London and S.E. counties Sunday Schools are to be congratulated on the results of their handiwork. During the afternoon a concert was given by the successful contestants in the solo and choral singing, pianoforte and reading competitions. There is plenty of talent in our schools and in spite of all the difficulties that war-time education had to contend with, the general standard was fairly high.

During the war years the Spring Festival had to be abandoned, and last year it was resumed on a limited scale. This year, however, there was a full range of nineteen competitions and over 400 entries were received from twelve different centres. Mrs. Green, of Newington Green, presented the certificates and prizes to about one hundred children who had reached the necessary standard of 75 per cent. The Society's shield was won by Croydon, the Provincial Section Vase by Luton and the R.E.D. Challenge Vase by Newington Green.

Manchester District S.S. Association.—The twelfth Spring Festival was held at Dob Lane on Saturday, April 13, when 11 out of 15 schools competed, representing about 600 entries in subjects ranging from Knitting, Embroidery, Essays, Drawing and Handwriting to Elocution, Singing, and Pianoforte. Interest was aroused this year in the experiment of making the adult section non-competitive, although able to qualify for individual certificates. The Association's Shield, presented for the highest total of marks for certificates, was won by Dob Lane, as was, too, the R.E.D. Challenge Vase for the best average. A smaller shield (awarded for the first time and kindly given by a member of the Association) for competitions on the day of the Festival, was won by Hale with Dob Lane a matter of .01 of a mark behind!

Doncaster.—At each of the three Sunday School Anniversary Services held on May 26 the Rev. G. W. Parkinson officiated and the scholars contributed many musical items and recitations. At the afternoon service Mrs. Parkinson presented to the scholars a large number of prizes. The evening congregation was the largest since 1939. The Harvest Queen, in her capacity as Leader of the Sunday School, was in attendance at all the services. The children were trained by Mrs. Tregore with Mr. H. Armitage at the organ.

Hinckley.—The Great Meeting Sunday School Anniversary Services were held on June 2, when the "sermons" were preached by the Rev. John Kielty of Stockport. At the afternoon and evening services the congregations filled the chapel. Mr. Kielty preached with great eloquence and the Sunday School scholars under their conductor, Mr. A. Bennett, sang their hymns and choruses with fine melody and expression. The collections taken up in aid of the Sunday School amounted to over £91.

Failsworth, Dob Lane.—The School Anniversary was held on May 12, a foundation which goes back well over a hundred years, when, it seems, the school was begun over a grocer's shop in Failsworth across the road from the present buildings. During the day's services, which attracted good congregations, several scholars sang items under the direction of, and trained by, Mrs. Cordell.

Sheffield, Attercliffe.—The fortieth Anniversary Celebrations brought together very good numbers of friends. The large hall was brought into use for the first time since the air raid of 1940, and with some 100 persons present, including old members of the church, and visitors from the neighbouring churches, the meeting provided many happy occasions for reunion and will be an inspiration for the days that now lie ahead. The main theme of all the speakers was the forward vision, and the Chairman stressed the great primary need for true Fellowship and Worship as the basis of Church life and progress.

IN MEMORIAM

CHARLES ALBERT EARL

THE DEATH of Charles Earl, of Godalming, at the age of 58, comes as a shock and a challenge to his many friends. He will chiefly be remembered for his kindness, his absolute integrity, and his strength of soul. He had in full measure the courage to live according to his convictions. He was an ardent and tireless worker for Socialism, Pacifism and (after serving two terms of imprisonment for civil offences committed for conscience' sake) for Prison Reform. As a Borough Councillor from 1938 to the time of his death he won the respect of those who strongly disagreed with his views.

After discovering Unitarian Christianity and joining Meadrow Chapel in 1937, he never missed a service unless kept away by business of urgent social concern. He testified more than once to the support he derived from his religious faith during the time of his imprisonment; and throughout his long and trying illness his faith did not waver. He died as bravely as he lived, and his memory will be a life-long inspiration to those who knew him. He bequeathed his body to St. Thomas's Hospital, where he had been a patient, for the benefit of medical science.

At the Memorial Service held on May 27, Meadrow Chapel was filled to overflowing with friends who came from near and far, and those unable to gain admission to the Chapel heard the service relayed in the schoolroom.

Mr. Earl leaves a widow, two daughters and three sons.

G. M. B.

CALENDAR

SUNDAY, JUNE 16

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11, Rev. W. PRIESTLEY PHILLIPS.
ACCRINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 2.50, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Rd. Ch., 11 and 6.30, Rev. A. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. J. TYSSUL DAVIES.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. MORTIMER ROWE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN DENCE.
BILLINGSHURST, Free Chr. Ch., South St., 11.15, Mr. W. T. WILKINS.
BIRKENHEAD, Un. Ch., Bessborough Rd., 3.30, Supply.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley Un. Ch., Yardley Wood Rd., 6.30, Mr. D. KIRKBY.
BIRMINGHAM, Waveley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. E. T. PEARCE.
BLACKBURN, Unitarian Ch., St. Andrews Street, 6.30, Mr. F. D. JONES.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. C. MATHISON.
BOLTON, Bank St., 10.30 and 6.30, Rev. R. K. SPEDDING.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6, ——.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. GORDON BOLAM.
BOSTON (Lincs.), Spain Lane Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRADFORD, Broadway Av., 3.15, Mr. DUDLEY RICHARDS.
BRIDGWATER, Christ Ch., Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Un., New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. C. DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. BASIL VINEY.
BURNLEY, Unitarian Ch., Trafalgar St., 11 and 6, Rev. JOHN EVANS.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. H. GOSE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. PUTTS.
CARLISLE, Un. Ch., Lorne St., 2.30, Junior Church; 6.30, Rev. W. J. CARTER.

CHATHAM, Unitarian Ch., Hamond Hill 6, Mr. C. H. COLE.
CHELTENHAM, Bayshill Un. Ch., 11 and 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBSON.
CHOWBENT CHAPEL, Atherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
CIRENCESTER, Unitarian Ch., Gosditch St., 6, Mr. R. GODDARD.
CORK, Prince's St., 11.30 and (occ.), 7, Rt. Rev. W. A. WEATHERALL.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. E. W. HILL.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. R. LEE.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. C. H. EASTON
CROYDON, Free Christian Ch., Dennett Rd., 11, Rev. ROGER THOMAS.
DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
DERBY, Friar Gate Unitarian Chapel, 3.30, Rev. J. E. BRIGHT.
DITCHLING, Old Meeting House, 11, Rev. A. E. COXON.
DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. ALBERT SMITH.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Ch., Castle Terrace, 11, Rev. W. B. TAVENER.
EVESHAM, Oat St. Chapel, 11 and 6.30, Rev. I. L. TOSELAND.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 6, ——.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, Ross St., Unitarian Ch., 6.30, Rev. G. S. WHITBY.
GLASGOW, St. Vincent St. Unitarian Ch., 11, Rev. G. S. WHITBY.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton St. Ch., 6.30, Rev. ROSAMOND BARKER.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Mr. I. W. BOND.
HALE Chapel, Hale Barns (nr. Altrincham), 10.45 & 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Mt., Baines Lane, 11 and 6, Rev. J. GORDON DAVIES.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. T. J. JONES.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. H. DAWTREY.
HORWICH, Unitarian Free Church, 10.30 and 6.30, STUDENT.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. H. WHITAKER.
HULL, Park St. Church (Unitarian), 6.30, Rev. R. PHILIPSON.
ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, SUPPLY.
LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
LEEDS, Mill Hill, 10.45 and 6, Rev. E. SHIRVELL PRICE.
LEICESTER, Narborough Rd., 6.30, Mr. C. V. WALTON.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HUEN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Mr. R. W. SORENSEN.
LEWES, Westgate Chapel, 11, Rev. H. MAGUIRE.
LINCOLN, High St., Unitarian Ch., 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. W. HILL WARRING.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MUIRHEAD.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. D. P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. C. A. PIPER.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
LONDON, Blackfriars Mission and Stamford St. Ch., 6, Rev. A. J. LONG.
LONDON, Brixton, Services at 5 Killieser Av., S.W.2, 11, Rev. E. G. LEE.
LONDON, Deptford, Church Street, ——.
LONDON, Essex Church, Notting Hill Gate, 11 and 3.30, Rev. J. C. BALLANTYNE, 6.30, BARONESS RAVENSDALE.
LONDON, Finchley, Granville Rd., 3.30, Services Suspended.
LONDON, Forest Gate, Upton Lane, 6.15, Mr. F. MOTT of TOYNBEE HALL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Dr. STEPHENS SPINKS.
LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Mr. J. DOVE.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. GORDON BEVERLEY.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Islington, Unity Church, Upper Street, Preston Hall, 7, Mr. VICTOR FOX.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GREEVE.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX.
LONDON, Lewisham, Unitarian Ch., High St., 11, Rev. MAGNUS RATTER.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, Rev. T. L. JONES.
LONDON, Limehouse, Dunning Hall, Elm St., E., 6.30, Rev. W. C. NEWTON.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DENSHIRE.
LONDON, Newington Green, Unitarian Ch., 6.30, Rev. E. G. GREEN.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rigil St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Ch., 3, Mr. F. H. MILLER.
LONDON, Theistic Ch., 1 Grosvenor Pl., 11, Rev. J. C. G. BURTON.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER LONG; 6.30, Rev. MAGNUS RATTER.
LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. June 16, Rev. T. W. JONES.
LONDON, Wood Green, Unity Ch., Newnham Rd., 6.30, Rev. F. HANKINSON.
LONDON, Woolwich, Service temporarily suspended.
LYTHAM ST. ANNES (ANSDELL), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6, Rev. WILL HAYES.
MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. FRANCIS TERRY.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. AMPHLETT MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. W. H. CORDELL.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45, Rev. GRAHAM SHORT, 6.30, Supply.
MANCHESTER, Mill St. Free Ch., Bradford, 3, ——.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. Dr. L. STAR.
MANCHESTER, Moss Side, Brooks's Bar, 11, ——.
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. E. BASIL SHORT.
MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. STANLEY MOSSOP.
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. H. H. CHEETHAM.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 10.45, Rev. W. McMULLAN.
MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, ——.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. D. DAVIES.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.
NANTWICH, Old Chapel, 6, Rev. GRACE MEWHORT.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. McELDOWNEY.
NEWPORT, I. o. W., Un. Ch., High St., 11 and 6.30, Rev. G. R. BUCKLEY.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Mr. F. T. ROGERS.
NORWICH, Octagon Ch., 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. J. ARNOLD WILLIAMS.
OLDHAM, Lord St. Ch., 10.45 and 6.30, Rev. KENNETH SHERRATT.
OXFORD, Manchester College Chapel, 11.30, Principal R. NICOL CROSS.
PADIHAM, Nazareth Un. Ch., Knight Hill, 10.30 and 6, Supply.
PARK LANE CHAPEL, near Wigan, 11 and 3.30, Rev. J. MARTIN HALL.
PLYMOUTH, Unitn. Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Dr. J. C. FLOWER.
PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Ch., Church St., 10.45 and 6.30, Rev. H. HAWORTH.
RINGWOOD, Hants., The Meeting House. 1st and 3rd Sundays, 11. Other Sundays, 6.30, Dr. J. C. FLOWER.
ROCHDALE, Blackwater St., 10.30 and 6.30, Mr. J. JARVIS.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. C. H. BARTLETT.
SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.
SHEFFIELD, Unity Ch., Crooksmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.

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PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE

ANNUAL SERVICE AND MEETINGS

at

CAIRO STREET CHAPEL, WARRINGTON

on

WEDNESDAY, JUNE 19, 1946

2.30 p.m. SERVICE. Preacher, Rev. C. A. PIPER. Supporter, Rev. E. E. WRIGLEY, M.A.
3.30 p.m. Annual Business Meeting. Civic Reception.
4.30 p.m. Tea.
5.45 p.m. CONFERENCE. Chairman: H. S. KNOWLES, Esq.

"The Work of the Churches in the Province"

Speakers: Rev. R. V. HOLT, M.A., B.Litt., and Rev. S. MOSSOP

Secretary, Rev. H. H. CHEETHAM, Parsonage, Ringley Road, Whitefield, Manchester

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by

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The Lindsey Press, 14 Gordon Square, London, W.C.1

SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. N. TINDALL.
SHEFFIELD (Attercliffe), No Service.
SHEFFIELD, Upper Chap., 11 and 6.30, ——.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, Old Meeting, High St., 11 and 6.30, Rev. CONSTANCE HARRIS.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Mr. C. C. FLEMING.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Mr. J. REECE WALKER.
SOUTHPORT, Portland Ch., 11 and 6.30, Rev. E. H. MORRIS.
STALYBRIDGE, Unitarian Ch., Canal St., 10.30 and 6.30, Rev. J. PRESTWICH ROSLING.
STOCKPORT, Unitarian Ch., Canal St., 10.30 and 6.30, Rev. J. KIELTY.
STOCKTON-ON-TEES, Wellington St., 6.30, Supply.
SWANAGE, Unitarian Group, Spring Garden, Town Hall Lane, 4th Sunday in month, 6.30.
SWANSEA, Unitarian Church, High St., 6.30, Mr. WELCH; 11, "Celfan", Pennard, Rev. ROSALIND LEE.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. HARRY SMITH.
TAUNTON, Mary St. Church, 11 and 6.30, Rev. L. CHANDLER.
TAVISTOCK, The Abbey Chapel, 3.15, Mrs. E. W. MARTIN.
TENTERDEN, Old Mtg. House, Ashford Rd., 6.30, Rev. WALTER WALSH.
TORMORDEN, Unitarian Church, 10.45 and 6, ——.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Consgre Unitarian Church, 3 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, Rev. G. L. CLARKE.
WAREHAM, Unitarian and F.C. Ch., South St., 6.30, Mr. W. E. STEPHENS.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. J. B. TOSKIN.
WARWICK, High St. Ch., 6.30, Rev. GORDON COOPER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KINGSHALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Supply.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

AUSTRALIA

ADELAIDE, Un. Christian Ch., Wakefield St., 11 and 7, ——.
MELBOURNE, Un. Ch., Grey St., Eastern Hill, 11 & 7, Rev. W. BOTTOMLEY.
PERTH, Unitarian Free Christian Fellowship. Monthly Services, Orient Building, William Street. Sec., Mrs. SUMMERLY, 154 Suburban Rd., South Perth.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St, West and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Ch., Jarvis St., 11, Rev. W. P. JAMESON.
VANCOUVER, B.C., First Unitarian Ch., 1550 Tenth Avenue West, 11, Rev. ALFD. STEERMOTE.

NEW ZEALAND

AUCKLAND, Unitarian Ch., Ponsonby Rd., 11 and 7, Mr. K. THOMAS.
WELLINGTON, Unitarian Free Ch., Tinkill's Buildings, 100 Lambton Quay, 7.——

SOUTH AFRICA

CAPE TOWN, Hout Street, 11 and 7, Rev. D. S. LEVERSTONE.

The General Assembly £100,000 Appeal

Total in hand week ending June 8th, £68,821 4s. 11*d.*

HAVE YOU SUBSCRIBED YET?

Hon. Treasurer: Harold B. Moore

"Newlands", The Drive, Ringway, Nr. Altrincham.

Watch this space for weekly announcements.

MARRIAGE

BARNES-FLINN.—At the Church of the Divine Unity, on June 4, by the father of the bridegroom, Major H. G. Barnes, R.A.M.C., to Edith Flinn, both of Newcastle-upon-Tyne.

BIRTHS

BAILY.—To Joan, wife of John W. Baily, of 267 Upper Beacon Road, Loughborough, on May 17, a daughter, Susan Margaret.

THOMAS.—On June 5, to the Rev. and Mrs. Arnold Thomas, of Trowbridge, a daughter.

PULPIT SUPPLY

REV. G. E. HALE, minister at Adelaide, South Australia, 1921-45, is due in England about June 22. Requests for his services as week-end visiting preacher should be addressed to Rev. Mortimer Rowe, 14 Gordon Square, W.C.1.

MISCELLANEOUS

THOMAS B. PITFIELD.—Exhibition of Linocuts and Water-colours, June 18-22 (10-5, Saturday 10-1), at Rushworth and Dreaper, Liverpool. June 18, 3 p.m.: Soloist: Stephen Wearing, who will play selected piano pieces by Mr. Pitfield (admission free).

URGENTLY NEEDED.—A good, strong cupboard for books, for Willert Street Sunday School, Manchester 9. Reasonable price. Mr. McGinty, 41 Queen's Road, Manchester 9.

BY GOD'S GRACE

I

RISE

AGAIN

We are discovering what our motto really means. As we get ready to rebuild our bombed Cathedral we find we are recovering Christian Unity. The Anglican and Free Churches will jointly own the Christian Service Centre and Chapel of Unity which form an integral part of the new Cathedral plan.

You can get a booklet about this great undertaking from: The Appeal Secretary, The Bishop's House, Coventry. Everybody is helping—through the War Damage Scheme—to build the walls. Will you help to found the united Christian Service Centre?

COVENTRY CATHEDRAL RECONSTRUCTION FUND

Printed at THE CHISWICK PRESS, 67/68 Chandos Place, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) JAMES HEYWOOD, Deansgate.—Saturday, June 15th, 1946.